

THE YOGA

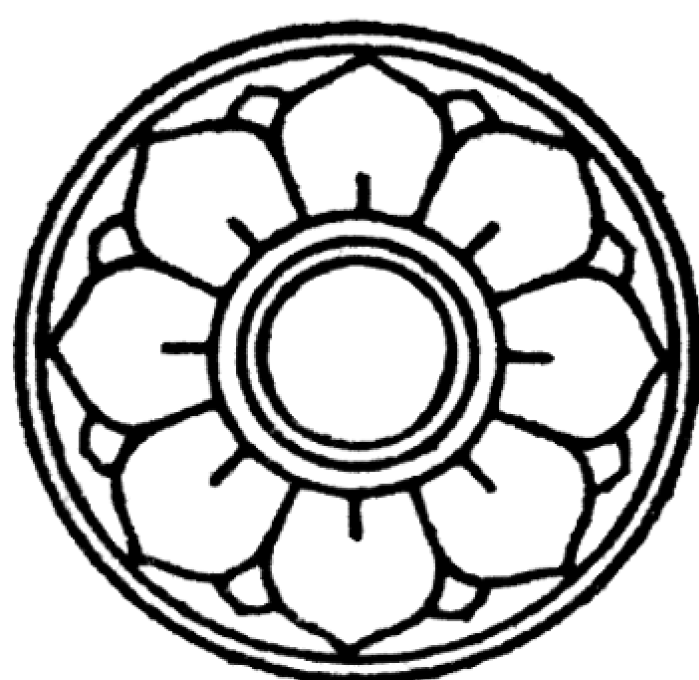
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ITS OBJECTS

THE YOGA AND ITS OBJECTS

by

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THE YOGA AND ITS OBJECTS

THE yoga we practise, is not for ourselves alone, but for humanity. Its object is not personal *mukti,* although *mukti* is a necessary condition of the yoga, but the liberation of the human race. It is not personal *ânanda*, but the bringing down of the divine *ânanda*—Christ's kingdom of heaven, our *Satyayuga*—upon the earth. Of *moksha* we have no personal need; for the soul is *nityamukta* and bondage is an illusion. We play at being bound,

we are not really bound. We can be free when God wills; for He, our Supreme Self, is the master of the game, and without His grace and permission no soul can leave the game. It is often God's will in us to take through the mind the *bhoga* of ignorance, of the dualities, of joy and grief, of pleasure and pain, of virtue and sin, of enjoyment and renunciation: for long ages, in many countries, He never even thinks of the yoga but plays out this play century after century without wearying of it. There is nothing evil in this, nothing which we need condemn or from which we need shrink,—it is God's play. The wise man is he who recognises this truth and, knowing his freedom, yet plays out God's play, waiting for His command to change the methods of the game.

The command is now. God always keeps for himself a chosen country in which the higher knowledge is through all chances and dangers, by the few or the many, continually preserved, and for the present, in this *chaturyuga* at least that country is India. Whenever He chooses to take the full pleasure of ignorance, of the dualities, of strife and wrath and tears and weakness and selfishness, the *tâmasic* and *râjasic* pleasures, of the play of the *Kali* in short, He dims the knowledge in India and puts her down into weakness and degradation so that she may retire into herself and not interfere with this movement of His *lilâ*. When He wants to rise up from the mud and Nârâyana in man, to become once again mighty and wise and blissful, then He once more pours out the knowledge on India and raises her up so

that she may give the knowledge with its necessary consequences of might, wisdom and bliss to the whole world. When there is the contracted movement of knowledge, the yogins in India withdraw from the world and practise yoga for their own liberation and delight or for the liberation of a few disciples; but when the movement of knowledge again expands and the soul of India expands with it, they come forth once more and work in the world and for the world. Yogins like Janaka, Ajâtashatrou and Kârtavirya once more sit on the thrones of the world and govern the nations.

God's *lilâ* in man moves always in a circle, from *Satyayuga* to *Kali* and through *Kali* to the *Satya*, from the age of gold to the age of iron and back again through the iron to the gold. In modern language

the *Satyayuga* is a period of the world in which a harmony, stable and sufficient, is created and man realises for a time, under certain conditions and limitations, the perfection of his being. The harmony exists in its nature, by the force of a settled purity; but afterwards it begins to break down and man upholds it, in the *Tretâ,* by force of will, individual and collective; it breaks down further and he attempts to uphold it in the *Dwâpara* by intellectual regulation and common consent and rule; then in the *Kali* it finally collapses and is destroyed. But the *Kali* is not merely evil; in it the necessary conditions are progressively built up for a new *Satya,* another harmony, a more advanced perfection. In the period of the *Kali* which has passed, still endures in its effects, but is now at an end, there has

been a general destruction of the ancient knowledge and culture. Only a few fragments remain to us in the Vedas, Upanishads and other sacred works and in the world's confused traditions. But the time is at hand for a first movement upward, the first attempt to build up a new harmony and perfection. That is the reason why so many ideas are abroad for the perfection of human society, knowledge, religion and morals. But the true harmony has not yet been found.

It is only India that can discover the harmony, because it is only by a change —not a mere re-adjustment—of man's present nature that it can be developed, and such a change is not possible except by yoga. The nature of man and of things is at present a discord, a harmony that has got out of tune. The whole heart

and action and mind of man must be changed, but from within, not from without, not by political and social institutions, not even by creeds and philosophies, but by realisation of God in ourselves and the world and a remoulding of life by that realisation. This can only be effected by *Purna yoga*, a yoga not devoted to a particular purpose, even though that purpose be *mukti* or *ânanda*, but to the fulfilment of the divine humanity in ourselves and others. For this purpose the practices of *Hatha* and *Râja yoga* are not sufficient and even the *Trimârga* will not serve; we must go higher and resort to the *Adhyâtma yoga*. The principle of *Adhyâtma yoga* is, in knowledge, the realisation of all things that we see or do not see but are aware of,—men, things, ourselves, events, Gods,

Titans, angels,—as one divine Brahman, and in action and attitude, an absolute self-surrender to the *Parâtpara Purusha*, the transcendent, infinite and universal personality who is at once personal and impersonal, finite and infinite, self-limiting and illimitable, one and many, and informs with His being not only the Gods above, but man and the worm and the clod below. The surrender must be complete. Nothing must be reserved, no desire, no demand, no opinion, no idea that this must be, that cannot be, that this should be and that should not be;—all must be given. The heart must be purified of all desire, the intellect of all self-will, every duality must be renounced, the whole world seen and unseen must be recognised as one supreme expression of concealed Wisdom, Power and Bliss, and the entire

being given up, as an engine is passive in the hands of the driver, for the divine Love, Might and perfect Intelligence to do its work and fulfil its divine *lilâ*. *Ahankâra* must be blotted out in order that we may have, as God intends us ultimately to have, the perfect bliss, the perfect calm and knowledge and the perfect activity of the divine existence. If this attitude of perfect self-surrender can be even imperfectly established, all necessity of *Yogic Kriyâ* inevitably ceases. For then God Himself in us becomes the *Sâdhaka* and the *Siddha* and His divine power works in us, not by our artificial processes, but by a working of Nature which is perfectly informed, all-searching and infallibly efficient. Even the most powerful *Râjayogic sanyama*, the most developed *prânâyâma*, the most strenuous

meditation, the most ecstatic *Bhakti*, the most self-denying action, mighty as they are and efficacious, are comparatively weak in their results when set beside this supreme working. For these are all limited to a certain extent by our capacity, but this is illimitable in potency because it is God's capacity. It is only limited by His will which knows what is best for the world and for each of us in the world and apart from it.

The first process of the yoga is to make the *sankalpa* of *âtmasamarpana*. Put yourself with all your heart and all your strength into God's hands. Make no conditions, ask for nothing, not even for *siddhi* in the yoga, for nothing at all except that in you and through you His will may be directly performed. To those who demand from Him, God gives what



they demand, but to those who give themselves and demand nothing, He gives everything that they might otherwise have asked or needed and in addition He gives Himself and the spontaneous boons of His love.

The next process is to stand aside and watch the working of the divine power in yourself. This working is often attended with disturbance and trouble in the system, therefore faith is necessary, though perfect faith is not always possible at once; for whatever impurity is in you, harboured openly or secretly lurking, is likely to rise at first and be repeated so long as it is not exhaustively swept out, and doubt in this age is an almost universal impurity. But even when doubt assails, stand by and wait for it to pass, availing yourself if possible of the *satsanga* of

those who are already advanced on the path, but when that is absent, still holding fast to the principle of the yoga, self-surrender. When distressed within or assailed from without, remember the words of the Gita,

मच्चित्तः सर्व्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।

"By giving thyself up in heart and mind to me thou shalt cross over all difficulties and perils by my grace", and again

सर्व्वधर्म्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्व्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

"Abandon all *dharma*s (all law, rule, means and codes of every kind whether formed by previous habit and belief or imposed from outside) and take refuge in me alone; I will deliver thee from all sin and evil,—do not grieve." "I will deliver",—you have not to be troubled

or struggle yourself as if the responsibility were yours or the result depended on your efforts, a mightier than you is busy with the matter. Neither disease nor calamity nor the rising of sin and impurity in you should cause any alarm. Hold fast only to Him. "I will deliver thee from all sin and evil." But the release does not come by a sudden miracle, it comes by a process of purification and these things are a part of the process. They are like the dust that rises in clouds when a room long uncleaned is at last swept out. Though the dust seem to choke you, yet persevere "*Mâ suchah.*"

In order to stand aside, you must know yourself as the *Purusha* who merely watches, consents to God's work, holds up the *âdhâra* and enjoys the fruits that God gives. The work itself is done by

God as Shakti, by Kâli, and is offered up by her as a *Yajna* to Sri Krishna; you are the *Yajamâna* who see the sacrifice done, whose presence is necessary to every movement of the sacrifice and who taste its results. This separation of yourself, this renunciation of the *kartritwa-abhimâna* (the idea of yourself as the doer) is easier if you know what the *âdhâra* is. Its different parts have been roughly explained in the work "Yogic Sadhan"; but in that work only the part of the *âdhâra* which is now *jâgrata, viz.*, the body, *prâna* and four-fold mind (*chitta, mânas, buddhi, ahankâra*) are explicitly described. Above the *buddhi* which is the highest function of mind is the higher *buddhi*, or *vijnâna*, the seat of the *satya-dharma*, truth of knowledge, truth of *bhâva*, truth of action, and above this

ideal faculty is the *ânanda* or cosmic bliss in which the divine part of you dwells. It is of this *vijnâna* and this *ânanda* that Christ spoke as the kingdom of God that is within you. We at present are awake, *jâgrata,* in the lower movements but *sushupta,* fast asleep, in the *vijnâna* and *ânanda;* we have to awaken these levels of consciousness within us and their awakening and unmixed activity is the *siddhi* of the yoga. For when that happens, we gain the condition of being which is called in the Gita dwelling in God, of which Sri Krishna speaks when he says, *mayi nivasishyasyeva,* verily thou shalt dwell in Me. Once it is gained we are free and blessed and have everything towards which we strive.

The third process of the yoga is to perceive all things as God. First, as a

rule, in the process of knowledge one comes to see pervading all space and time one divine impersonal existence, *Sad Atman,* without movement, distinction or feature, *shântam alakshanam,* in which all names and forms seem to stand with a very doubtful or a very minor reality. In this realisation the one may seem to be the only reality and everything else *Mâyâ,* a purposeless and inexplicable illusion. But afterwards, if you do not stop short and limit yourself by the impersonal realisation, you will come to see the same *Atman* not only containing and supporting all created things, but informing and filling them, and eventually you will be able to understand that even the names and forms are Brahman. You will then be able to live more and more in the knowledge which the Upanishads and the

Gita hold up as the rule of life; you will see the self in all existing things and all existing things in the self, *âtmânam sarvabhuteshu sarvabhutâni châtmani;* you will be aware of all things as Brahman, *sarvam khalvidam brahma.* But the crowning realisation of this yoga is when you become aware of the whole world as the expression, play or *lilâ* of an infinite divine personality, when you see in all, not the impersonal *Sad Atman* which is the basis of manifest existence—although you do not lose that knowledge,—but Sri Krishna who at once is, bases and transcends all manifest and unmanifest existence, *avyakto vyâktat parâh.* For behind the *Sad Atman* is the silence of the *Asat* which the Buddhist Nihilists realised as the *Shunyam* and beyond that silence is the *Parâtpara Purusha* (*purusho varenya*

âdityavarnas tamasah parastat). It is He who has made this world out of His being and is immanent in and sustains it as the infinite-finite Ishwara, *ananta* and *sânta*, Shiva and Nârâyana, Sri Krishna the *Lilâmaya* who draws all of us to Him by His love, compels all of us by His masteries and plays His eternal play of joy and strength and beauty in the manifold world.

The world is only a play of His being, knowledge and delight, *sat*, *chit* and *ânanda*. Matter itself, you will one day realise, is not material, it is not substance but form of consciousness, *guna*, the result of quality of being perceived by sense-knowledge. Solidity itself is only a combination of the *gunas*, *sanhati* and *dhriti*, cohesion and permanence, a state of conscious being, nothing else. Matter,

life, mind and what is beyond mind, it is all Sri Krishna the *Ananta-guna* Brahman playing in the world as the *Sachchidâ-nanda*. When we have this realisation, when we dwell in it securely and permanently, all possibilities of grief and sin, fear, delusion, internal strife and pain are driven puissantly from our being. We realise in our experience the truth of the Upanishads,

आनन्दम् ब्रह्मणो विद्वान् न बिभेति कुतश्चन ।

"He who possesses the delight of the Brahman has no fear from anything in the world", and that other in the Isha Upanishad,

यस्मिन् सर्व्वाणि भूतानि आत्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥

"When all created things become one with a man's self by his getting the knowledge

(*vijnâna*), thereafter what bewilderment can he have or what grief, when in all things he sees their oneness?" The whole world then appears to us in a changed aspect, as an ocean of beauty, good, light, bliss, exultant movement on a basis of eternal strength and peace. We see all things as *subha, shiva, mangala, ânanda-maya*. We become one in soul with all beings, *sarvabhutâtmâ-bhutâtmâ*, and, having steadfastly this experience, are able by contact, by oneness, by the reaching out of love, to communicate it to others, so that we become a centre of the radiation of this divine state, *brâhmi-sthiti*, throughout our world.

It is not only in things animate but in things inanimate also that we must see Nârâyana, experience Shiva, throw our arms around Shakti. When our eyes that

are now blinded by the idea of matter, open to the supreme light, we shall find that nothing is inanimate, but all contains, expressed or unexpressed, involved or evolved, secret or manifest or in course of manifestation, not only that state of involved consciousness which we call *annam* or matter, but also life, mind, knowledge, bliss, divine force and being, —*prâna, mânas, vijnânam, ânandam, chit, sat*. In all things the self-conscious personality of God broods and takes the delight of His *gunas*. Flowers, fruits, earth, trees, metals, all things have a joy in them of which you will become aware, because in all Sri Krishna dwells, *pravishya,* having entered into them, not materially or physically,—because there is no such thing, space and time being only conventions and arrangements of

perception, the perspective in God's creative Art,—but by *chit,* the divine awareness in His transcendent being.

ईशा वास्यमिदं सर्व्वं यत् किञ्च जगत्यां जगत् ।

"All this world and every object in this world of *Prakriti* has been created as a habitation for the Lord."

Nor is it enough to see Him in all things and beings, *sarvabhuteshu;* you must see Him in all events, actions, thoughts, feelings, in yourself and others, throughout the world. For this realisation two things are necessary, first, that you should give up to Him the fruit of all your actions, secondly, that you should give up to Him the actions themselves. Giving up the fruits of action does not mean that you must have the *vairâgya* for the fruits, turn away from them or refuse to act with

a given end before you. It means that you must act, not because you want this or that to happen or think it necessary that this or that should happen and your action needed to bring it about, but because it is *kartavyam,* demanded by the Master of your being and must be done with whatever result God is pleased to give. You must put aside what you want and wish to know what God wants; distrust what your heart, your passions or your habitual opinions prefer to hold as right and necessary, and passing beyond them, like Arjuna in the Gita, seek only to know what God has set down as right and necessary. Be strong in the faith that whatever is right and necessary will inevitably happen as the result of your due fulfilment of the *kartavyam karma,* even if it is not the result that you preferred

or expected. The power that governs the world is at least as wise as you and it is not absolutely necessary that you should be consulted or indulged in its management; God is seeing to it.

But what is the *kartavyam karma*? It is very difficult to say,—*gahanâ karmano gatih*. Most people would translate *kartavyam karma* by the English word and idea, *duty*; if asked to define it, they would say it is the right and moral action, what people understand by right and morality, what you yourself conscientiously think to be right or else what the good of society, the nation or mankind demands of you. But the man who remains bound by these personal or social ideas of duty, necessary as they are for the ignorant to restrain and tame their clamourous desires or their personal egoism, will be indeed

what is called a good man, but he will never attain to the fulfilment of this yoga. He will only replace the desire for one kind of fruit by the desire for another kind; he will strive, even more passionately perhaps, for these higher results and be more bitterly grieved by not attaining them. There is no passion so terrible as the passion of the altruist, no egoism so hard to shake as the fixed egoism of virtue, precisely because it is justified in its own eyes and justified in the sight of men and cannot see the necessity for yielding to a higher law. Even if there is no grieving over the results, there will be the labour and strife of the *râjasic ķartâ,* struggling and fighting, getting eager and getting exhausted, not *trigunâtita,* always under bondage to the *gunas*.

It was under the domination of these

ideas of personal virtue and social duty that Arjuna refused to fight. Against his reasonings Sri Krishna sets two different ideas, one inferior for the use of the man bound but seeking liberation, another superior for the liberated man, the *shâstra* and surrender not only of the fruits of the work but of the work itself to God. The virtue of the *shâstra* is that it sets up a standard outside ourselves, different from our personal desires, reasonings, passions and prejudices, outside our selfishness and self-will, by living up to which in the right spirit we can not only acquire self-control but by reducing even the *sâttwic ahankâra* to a minimum prepare ourselves for liberation. In the old days the *shâstra* was the Vedic *dharma* based upon a profound knowledge of man's psychology and the laws of the

world, revealing man to himself and showing him how to live according to his nature; afterwards it was the law of the Smritis which tried to do the same thing more roughly by classifying men according to the general classes of which the Vedas speak as the *Châturvarna;* to-day it is little more than blind mechanical custom and habitual social observance, a thing not *sâttwic* but *tâmasic*, not a preparatory discipline for liberation, but a mere bondage.

Even the highest *shâstra* can be misused for the purposes of egoism, the egoism of virtue and the egoism of prejudice and personal opinion. At its best it is a great means towards the preparation of liberation. It is *Shabda Brahma*. But we must not be satisfied with mere preparation, we must, as soon

as our eyes are opened, hasten on to actual freedom. The liberated soul and the *sâdhaka* of liberation who has surrendered even his actions to God, gets beyond the highest *shâstra, shabdabrahmâtivartate.*

The best foundation for the surrender of action is the realisation that *Prakriti* is doing all our actions at God's command and God through our *swabhâva* determines the action. From that moment the action belongs to Him, it is not yours nor the responsibility yours; there is indeed no responsibility, no bondage of *Karma,* for God has no responsibility, but is in every way master and free. Our actions become not only like the Shastric man's '*swabhâvaniyata*', regulated by nature, and therefore *dharma,* but the *swabhâva* itself is controlled like a machine by God. It is not easy for us, full as we are of the

sanskâras of ignorance, to arrive at this stage of knowledge, but there are three stages by which it can be rapidly done. The first is to live in the spirit of the *sloka*,—

त्वया हृषीकेश हृदि स्थितेन यथा नियुक्तोऽस्मि
तथा करोमि ।

"According as I am appointed by Thee, O Hrishikesha! seated in my heart, so I act." When this has entered into your daily life, it will be easier to accomplish the second stage, and live in the knowledge of the Gita,

ईश्वरः सर्व्वभूतानां हृद्देशेऽर्ज्जुन तिष्ठति ।
भ्रामयन् सर्व्वभूतानि यन्त्रारूढ़ानि मायया ॥

"Good standeth in the heart of all beings, whirling round all as on a wheel by the *Mâyâ* of the three *gunas*." You will then be able to perceive the action of the three

gunas in you and watch the machinery at its work, no longer saying, *tathâ karomi,* I do, but *guna vartanta eva,* it is merely the *gunas* that work. One great difficulty in these stages, especially before you can distinguish the action of the *gunas*, is the perception of the impurity of the *swabhâva,* the haunting idea of sin and virtue. You must always remember that since you have put yourself in God's hands, He will work out the impurities and you have only to be careful, as you cannot be attached either to *pâpa,* or *punya,* sin or virtue. For He has repeatedly given the *abhaya vachana,* the assurance of safety. "*Pratijâne*", He says in the Gita, "I promise thee, *na me bhakto vinashyati,* he who is devoted to me cannot perish."

The third stage comes out of the

second, by full realisation of God or of itself by the grace of God. Not only will the *Purusha* stand apart and be *trigunâtita,* beyond the three *gunas*, but the *Prakriti,* though using the *gunas*, will be free from their bondage. *Sattwa,* as we know it, will disappear into pure *prakâsha* and *jyotih,* and the nature will live in a pure, free and infinite self-existing illumination. *Tamas,* as we know it, will disappear into pure *shama* or *shânti* and the nature will take its firm stand on an infinite and ineffable rest and peace. *Rajas,* as we know it, will disappear into pure *tapas* and the nature will flow in a free and infinite ocean of divine force, on that foundation of calm and in that heaven of light. Action will occur as the spontaneous objective expression of God's knowledge, which is one with God's will.

This is the condition of infinity, *ananta,* in which this struggle of bound and limited *sattwa, rajas* and *tamas* is replaced by a mighty harmony of free *prakâsha, tapas* and *shama.* And even before you reach that condition, on the way to it, you will find that some mighty force not your own, not situated in your body though possessing and occupying it, is thinking for you, feeling for you, acting for you, your very body as well as your mind and heart being moved by that force and not by yourself. You will enjoy that thought, feeling, action, but will neither possess nor be possessed by it,—*karmâni praviliyante,* your actions will disappear without leaving in you mark or trace, as a wave disappears from the surface of the sea, as water falls from the lotus leaf. Your mind, heart, body will not be yours,

but God's ; you yourself will be only a centre of being, knowledge and bliss through which God works in that *âdhâra*. This is the condition in which one is utterly *tachchittah*, given up in all his conscious being to God, in which there is utter fulfilment of the description,

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

"One whose state of being is free from egoism and whose understanding receives no stain." This is the surrender of actions to which Sri Krishna gives so much importance.

मयि सर्व्वाणि कर्म्माणि संन्यस्याध्यात्मचेतसा ।
निराशी निर्म्ममो भूत्वा युध्यस्व विगतज्वरः ॥

"Laying down all actions upon Me, with your whole conscious being in *Adhyâtma yoga* become free from desire and the sense of belongings ; fight, let the fever

of thy soul pass from thee." For this great and complete liberation it is necessary that you should be *nihspriha, nirdwandwa* and *nirahankâra,* without the longing and reaching after things, free from the *sanskâra* of the dualities and free from egoism ; for these three things are the chief enemies of self-surrender. If you are *nirdwandwa,* you can be *nihspriha,* but hardly otherwise, for every *dwandwa* creates in the mind by the very nature of the mind some form of *râgadwesha,* like and dislike, attraction and repulsion, whether they are the lowest dualities that appeal to the mind through the body, hunger and thirst, heat and cold, physical pleasure and pain, or the middle sorts that appeal to it through the feelings and desires, success and failure, victory and defeat, fortune and misfortune, pleasure

and displeasure, joy and grief, hate and love, or the highest which appeal to the mind through the discriminating *buddhi*, virtue and sin, reason and unreason, error and truth. These things can only be put under our feet by complete knowledge, the knowledge that sees God in all things and thus comes to understand the relations of things to each other in His great cosmic purpose, by complete *bhakti* which accepts all things with joy—thus abolishing the *dwandwas*,—because they come from the beloved or by perfect action offering up all works as a sacrifice to God with an entire indifference to all these dualities of success, failure, honour, disgrace, etc., which usually pursue all *karma*. Such knowledge, such *bhakti*, such *karma* come inevitably as the eventual result of the

sankalpa of self-surrender and the practice of it.

But it is *ahankâra* that by making the relation and effect of things on ourselves or on things connected with us the standard of life, makes the *dwandwa*s a chain for our bondage. *Ahankâra* in its action on our life and *sâdhanâ* will be seen to be of three kinds, *râjasic, tâmasic* and *sâttwic*. *Rajas* binds by desire and the craving in the nature for occupation and activity, it is always reaching after action and the fruit of action; it is in order that we may be free from the *râjasic ahankâra* that we have the command, "Do not do works from the desire of fruit", *mâ karma-phala-hetur bhuh,* and the command to give up our actions to God. *Tamas* binds by weakness and the craving in the nature for ease and inaction; it is always sinking into

idleness, depression, confusion of mind, fear, disappointment, despondency and despair; it is in order that we may get rid of the *tâmasic ahankâra* that we are given the command, "Let there be no attachment to inaction", and the instruction to pursue the yoga always, whether we seem to advance or seem to be standing still or seem even to be going back, always with a calm faith and patient and cheerful perseverance, *anirvinnachetasâ*. *Sattwa* binds by knowledge and pleasure; it is always attaching itself to some imperfect realisation, to the idea of one's own virtue, the correctness of one's own opinions and principles or at its highest, as in the case of Arjuna, opposing some personal idea of altruism, justice or virtue against the surrender of our will that God demands of us. It is for the escape from the *sâttwic ahankâra* that we

have to pass beyond the attachment to the duality of virtue and sin *ubhe sukrita dushkrite*.

Each of the *gunas* working on the *ahankâra* has its particular danger for the *sâdhaka* who has made the *sankalpa* of self-surrender, but has not yet attained to the full accomplishment of the surrender. The danger of the *rajoguna* is when the *sâdhaka* is assailed by the pride that thinks "I am a great *sâdhaka,* I have advanced so far, I am a great instrument in God's hands", and similar ideas, or when he attaches himself to the work as God's work which must be carried out, putting himself into it and troubling himself about it as if he had more interest in God's work than God Himself and could manage it better. Many while they are acting all the while in the spirit of *râjasic ahankâra*

persuade themselves that God is working through them and they have no part in the action. This is because they are satisfied with the mere intellectual assent to the idea without waiting for the whole system and life to be full of it. A continual remembrance of God in others and renunciation of individual eagerness (*sprihâ*) is needed and a careful watching of our inner activities until God by the full light of self-knowledge, *jnânadwipena bhâswata* dispels all further chance of self-delusion.

The danger of *tamoguna* is two-fold, first, when the *Purusha* thinks, identifying himself with the *tamas* in him, "I am weak, sinful, miserable, ignorant, good-for-nothing, inferior to this man and inferior to that man, *adhama,* what will God do through me?"—as if God were limited by the temporary capacities or incapacities

of His instruments and it were not true that He can make the dumb to talk and the lame to cross the hills, *mukam karoti vâchâlam, pangum langhayate girim,*— and again when the *sâdhaka* tastes the relief, the tremendous relief of a negative *shânti* and, feeling himself delivered from all troubles and in possession of peace, turns away from life and action and becomes attached to the peace and ease of inaction. Remember always that you too are Brahman and the divine Shakti is working in you; reach out always to the realisation of God's omnipotence and His delight in the *lilâ*. He bids Arjuna work *lokasangrahârthâya,* for keeping the world together, for He does not wish the world to sink back into *Prakriti,* but insists on your acting as He acts, *Utsideyur ime lokâ na kuryam karma ched aham,* these

worlds would be overpowered by *tamas* and sink into *Prakriti* if I did not do actions. To be attached to inaction is to give up our action not to God but to our own *tâmasic ahankâra*.

The danger of the *sattwa guna* is when the *sâdhaka* becomes attached to any one-sided conclusion of his reason, to some particular *kriyâ* or movement of the *sâdhanâ*, to the joy of any particular *siddhi* of the yoga, perhaps the sense of purity or the possession of some particular power or the *ânanda* of the contact with God or the sense of freedom, and hungers after it, becomes attached to that only and would have nothing else. Remember that the yoga is not for yourself; for these things, though they are part of the *siddhi*, are not the object of the *siddhi*, for you have decided at the beginning to make no claim

upon God but take what He gives you freely and, as for the *ânanda*, the self-less soul will even forego the joy of God's presence, when that is God's will. You must be free even from the highest *sâttwic ahankâra*, even from the subtle ignorance of *mumukhshutwa*, the desire of liberation, and take all joy and delight without attachment. You will then be the *siddha* or perfect man of the Gita.

These then are the processes of the yoga, (1) the *sankalpa* of *âtmasamarpana*, (2) the standing apart from the *âdhâra* by self-knowledge, (3) the vision of God everywhere and in all things and in all happenings, the surrender of the fruits of action and action itself to God, and the freedom thereby from ignorance, from *ahankâra*, from the *dwandwas*, from desire, so that you are *shuddha*, *mukta*, *siddha*, full of

ânanda, pure, free, perfect and blissful in your being. But the processes will be worked out, once the *sankalpa* is made, by God's *shakti*, by a mighty process of nature. All that is indispensable on your part is the *anumati* and *smriti*. *Anumati* is consent, you must give a temporary consent to the movements of the yoga, to all that happens inside or outside you as part of the circumstances of the *sâdhanâ*, not exulting at the good, not fretting at the evil, not struggling in your heart to keep the one or get rid of the other, but always keeping in mind and giving a permanent assent to that which has to be finally effected. The temporary consent is passive submission to the methods and not positive acceptance of the results. The permanent consent is an anticipatory acceptance of the results, a sort of

effortless and desireless exercise of will. It is the constant exercise of this desireless will, an intent aspiration and constant remembrance of the path and its goal which are the *dhriti* and *utsâha* needed, the necessary steadfastness and zeal of the *sâdhaka; vyâkulatâ* or excited, passionate eagerness is more intense, but less widely powerful, and it is disturbing and exhausting, giving intense pleasure and pain in the pursuit but not so vast a bliss in the acquisition. The followers of this path must be like the men of the early *yugas*, *dhirah,* the great word of praise in the Upanishads. In the remembrance, the *smriti* or *smarana,* you must be *apramatta,* free from negligence. It is by the loss of the *smriti* owing to the rush and onset of the *gunas* that the yogin becomes *bhrashta,* falls from his

firm seat, wanders from his path. But you need not be distressed when the *pramâda* comes and the state of fall or clouded condition seems to persist, for there is no fear for you of a permanent fall since God Himself has taken entire charge of you and if you stumble, it is because it is best for you to stumble, as a child by frequent stumbling and falling learns to walk. The necessity of *apramattatâ* disappears when you can replace the memory of the yoga and its objects by the continual remembrance of God in all things and happenings, the *nitya anusmarana* of the Gita. For those who can make the full surrender from the beginning there is no question; their path is utterly swift and easy.

It is said in the "Sanatsujâtiya" that four things are necessary for *siddhi*—*shâstra, utsâha, guru* and *kâla*—the teach-

ing of the path, zeal in following it, the *guru* and time. Your path is that I am pointing out, the *utsâha* needed is this *anumati* and this *nitya smarana,* the *guru* is God Himself and for the rest only time is needed. That God Himself is the *Guru,* you will find when knowledge comes to you; you will see how every little circumstance within you and without you has been subtly planned and brought about by infinite wisdom to carry out the natural process of the yoga, how the internal and external movements are arranged and brought together to work on each other, so as to work out the imperfection and work in the perfection. An almighty love and wisdom are at work for your uplifting. Therefore never be troubled by the time that is being taken, even if it seems very long, but when imperfections

and obstructions arise, be *apramatta, dhirah,* have the *utsâha,* and leave God to do the rest. Time is necessary. It is a tremendous work that is being done in you, the alteration of your whole human nature into a divine nature, the crowding of centuries of evolution into a few years. You ought not to grudge the time. There are other paths that offer more immediate results or at any rate, by offering you some definite *kriyâ* you can work at yourself, give your *ahankâra* the satisfaction of feeling that you are doing something, so many more *prânâymâas* to-day, so much longer a time for the *âsana,* so many more repetitions of the *japa,* so much done, so much definite progress marked. But once you have chosen this path, you must cleave to it. Those are human methods, not the way that the infinite Shakti works, which

moves silently, sometimes imperceptibly to its goal, advances here, seems to pause there, then mightily and triumphantly reveals the grandiose thing that it has done. Artificial paths are like canals hewn by the intelligence of man; you travel easily, safely, surely, but from one given place to another. This path is the broad and trackless ocean by which you can travel widely to all parts of the world and are admitted to the freedom of the infinite. All that you need are the ship, the steering wheel, the compass, the motive power and a skilful captain. Your ship is the *Brahmavidyâ,* faith is your steering wheel, self-surrender your compass, the motive power is She who makes, directs and destroys the worlds at God's command and God Himself is your captain. But He has His own way of working and His own

time for everything. Watch His way and wait for His time. Understand also the importance of accepting the *shâstra* and submitting to the *guru* and do not do like the Europeans who insist on the freedom of the individual intellect to follow its own fancies and preferences which it calls reasonings, even before it is trained to discern or fit to reason. It is much the fashion now-a-days to indulge in metaphysical discussions and philosophical subtleties about *Mâyâ* and *Adwaita* and put them in the fore-front, making them take the place of spiritual experience. Do not follow that fashion or confuse yourself and waste time on the way by questionings which will be amply and luminously answered when the divine knowledge of the *vijnâna* awakes in you. Metaphysical knowledge has its place, but as a hand-

maid to spiritual experience, showing it the way sometimes but much more dependent on it and living upon its bounty. By itself it is mere *pânditya,* a dry and barren thing and more often a stumbling block than a help. Having accepted this path, follow its *shâstra* without unnecessary doubt and questioning, keeping the mind plastic to the light of the higher knowledge, gripping firmly what is experienced, waiting for light where things are dark to you, taking without pride what help you can from the living guides who had already trod the path, always patient, never hastening to narrow conclusions, but waiting for a more complete experience and a fuller light, relying on the *Jagad Guru* who helps you from within.

It is necessary to say something about the *Mâyâvâda* and the modern teachings

about the *Adwaita*, because they are much in the air at the present moment and, penetrated with ideas from European rationalism and agnosticism for which Shankara would have been astonished to find himself made responsible, perplex many minds. Remember that one-sided philosophies are always a partial statement of truth. The world, as God has made it, is not a rigid exercise in logic but like a strain of music, an infinite harmony of many diversities, and His own existence, being free and absolute, cannot be logically defined. Just as the best religion is that which admits the truth of all religions, so the best philosophy is that which admits the truth of all philosophies and gives each its right place. *Mâyâ* is one realisation, an important one which Shankara over-stressed because it was

most vivid to his own experience. For yourself leave the word for subordinate use and fix rather on the idea of *Lilâ,* a deeper and more penetrating word than *Mâyâ*. *Lilâ* includes the idea of *Mâyâ* and exceeds it; nor has it that association of the vanity of all things useless to you who have elected to remain and play with Sri Krishna in Mathurâ and Brindâban.

God is one but He is not bounded by his unity. We see Him here as one who is always manifesting as many, not because He cannot help it, but because He so wills, and outside manifestation He is *anirdeshyam,* indefinable, and cannot be described as either one or many. That is what the Upanishads and other sacred books consistently teach; He is *ekam-evâdwitiyam,* one and there is no other, but also and consequently He is "this

man, yonder woman, that blue-winged bird, this scarlet-winged." He is *Sânta*, He is *Ananta;* the *Jiva* is He. "I am the *aswattha* tree", says Sri Krishna in the Gita, "I am death, I am Agni-Vaisvânara, I am the heat that digests food, I am Vyâsa, I am Vâsudeva, I am Arjuna." All that is the play of His *chaitanya* in His infinite being, His manifestations, and therefore all are real. *Mâyâ* means nothing more than the freedom of Brahman from the circumstances through which He expresses Himself. He is in no way limited by that which we see or think about Him. That is the *Mâyâ* from which we must escape, the *Mâyâ* of ignorance which takes things as separately existent and not God, not *chaitanya*, the illimitable for the really limited, the free for the bound. Do you remember the

story of Sri Krishna and the Gopis, how Nârada found Him differently occupied in each house to which he went, present to each Gopi in a different body, yet always the same Sri Krishna? Apart from the devotional meaning of the story, which you know, it is a good image of His world *lilâ*. He is *sarva*, everyone, each *Purusha* with his apparently different *Prakriti* and action is He, and yet at the same time He is the *Purushottama* who is with Râdhâ, the *Parâ Prakriti* and can withdraw all these into Himself when He wills and put them out again when He wills. From one point of view they are one with Him, from another one yet different, from yet another always different because they always exist, latent in Him or expressed at His pleasure. There is no profit in disputing about these stand-

points. Wait until you see God and know yourself and Him and then debate and discussion will be unnecessary.

The goal marked out for us is not to speculate about these things, but to experience them. The call upon us is to grow into the image of God, to dwell in Him and with Him and be a channel of His joy and might and an instrument of His works. Purified from all that is *asubha,* transfigured in soul by His touch we have to act in the world as dynamos of that divine electricity and send it thrilling and radiating through mankind, so that wherever one of us stands, hundreds around may become full of His light and force, full of God and full of *ânanda.* Churches, orders, theologies, philosophies have failed to save mankind because they have busied themselves with intellectual

creeds, dogmas, rites and institutions, with *âchâra*, *suddhi* and *darshana*, as if these could save mankind, and have neglected the one thing needful, the power and purification of the soul. We must go back to the one thing needful, take up again Christ's gospel of the purity and perfection of mankind, Mahomed's gospel of perfect submission, self-surrender and servitude to God, Chaitanya's gospel of the perfect love and joy of God in man, Ramkrishna's gospel of the unity of all religions and the divinity of God in man, and, gathering all these streams into one mighty river, one purifying and redeeming Ganges, pour it over the death-in-life of a materialistic humanity as Bhagiratha led down the Ganges and flooded with it the ashes of his fathers, so that there may be a resurrection of the soul in mankind and the *Satyayuga*

for a while returns to the world. Nor is this the whole object of the *Lilâ* or the Yoga; the reason for which the *Avatârs* descend is to raise up man again and again, developing in him a higher and ever-higher humanity, a greater and yet greater development of divine being, bringing more and more of heaven again and again upon the earth until our toil is done, our work accomplished and *Sachchidânanda* fulfilled in all even here, even in this material universe. Small is his work, even if he succeeds, who labours for his own salvation or the salvation of a few; infinitely great is his even if he fail or succeed only partially or for a season, who lives only to bring about peace of soul, joy, purity and perfection among all mankind.

GLOSSARY.

âchâra—custom, practice, external observance of established rules and laws.

adhama—low, degraded.

âdhâra—the containing system composed of the five sheaths of the five principles constituting the physical, vital, mental, supramental and spiritual being.

adwaita—non-dual, absolute and indivisible unity.

ahankâra—the ego-sense, egoism.

sâttwic ahankâra—egoism as expressed in the sense of goodness and virtue.

râjasic ahankâra—dynamic egoism.

tâmasic ahankâra—egoism as expressed in ignorance and inertia.

nirahankâra—egolessness.

ânanda—spiritual delight, the bliss of the spirit.

ânanda—

ânandamaya—full of ananda.

ananta—infinite.

anirdeshyam—indefinable.

annam—matter.

anumati—sanction.

apramatta—without losing oneself.

asad—non-being, as opposite to *sat*, being, existence, reality.

âsana—Yogic posture.

asubha—evil.

âtman—the individual Self or Spirit.

âtmasamarpana—self-consecration.

avatâra—descent or Incarnation of God.

bhakti—emotional devotion.

bhâva—subjective state or feeling, a realisation in heart or mind.

bhoga—enjoyment.

bhrasta—fallen from the way of Yoga.

brahman—the Supreme Reality that is one and indivisible and infinite beside which nothing else really exists.

brahma vidyâ—the Science of knowing the Brahman.

***brahman*—**

brâhmi sthiti—the establishment or dwelling in the Brahman.

shabda brahman—the Brahman as the primal sound-energy.

buddhi—the reason, intelligence.

chaitanya—consciousness.

châturvarna—the four primal divisions or strata of society.

chit—the essential consciousness of the Spirit.

chitta—the mind or heart consciousness ; especially the emotive mind.

darshana—vision.

dharma—law of function of the nature : right, moral law.

satya dharma—the Truth-Law.

vedic dharma—the system of Truth-Laws as expounded in the Vedas.

dhirah—the self-composed.

dhriti—spiritual patience.

dwandwa—duality, pair of opposites.

nirdwandwa—beyond the dualities.

guna—quality, the three primal qualities that form the nature of things.

sattwa—the quality that illumines, clarity.

raja—the quality that drives to action, energy.

tama—the quality that hides or darkens, inertia.

guru—teacher.

jagad guru—the world-teacher.

ishwara—lord ; God, as lord of Nature.

jâgrata—the waking state, the phenomenal world.

japa—repetition of a mantra.

jiva—the individual soul.

jyotih—light, illumination.

kâla—time, the time-spirit.

kali—the last of the four ages or cycles when the world decays and evil rages.

kâli—the Universal Mother, the Divine Shakti.

karma—action entailing its consequences.

kartavyam karma—the action that is to be done, duty.

kriyâ—the process of action, practice, rites.

lilâ—play, creation as the play of God.

lilâmaya—the divine player.

mangala—the good.

mânas—the sense-mind as opposed to the reason.

mâyâ—illusion, unreality.

mâyâvâd—the doctrine that holds that the world is unreal and that it is created by the power of illusion.

moksha—liberation from Mâyâ.

mukta—one who is liberated.

nitya-mukta—one who is perpetually in the state of liberation.

mukti—spiritual liberation.

mumukshutwa—desire for spiritual liberation.

nihspriha—without any hankering.

pânditya—learning, scholarship.

pâpa—sin.

prakâsha—illumined expression, manifestation.

prakriti—nature, creative energy.

parâ prakriti—the Higher Nature, as opposed to the Lower Nature of the body, the life-power and the mind.

pramâda—cloudiness.

prâna—vital force generally; especially, the first of the five pranas, the breath.

prânâyâma—the Yogic exercise of the control of the vital forces.

purusha—Being or Self as opposed to Prakriti which is Becoming.

parâtpara purusha—the Being which is beyond the Supreme Being.

purushottama—the Supreme Personality.

punya—merit that one acquires through virtue.

râgadwesha—the duality of attachment and repulsion.

râjasic kartâ—the doer who acts with the sense of himself being the sole active agent.

sad âtman—the Self as Being. See *asad*.

sâdhaka—one who practises a system of Yoga.

sâdhana—a method, system, practice of Yoga.

sanhata—collected and firmly held together, compact.

sanhati—close combination, assemblage, massiveness.

sankalpa—determination, consent of the will.

sanskâra—fundamental tendencies, habitual impulsions.

sânta—calm, quiet.

sanyama—control.

> *râjayogic sanyama*—the method of self-control as practised in the system of spiritual discipline known as Râja Yoga.

sat—Being, existence, saintly, virtuous, good.

satsanga—the communion with the good.

shakti—force, energy ; the divine or cosmic Energy.

shama—equanimity.

shânti—peace, spiritual calm.

shâstra—the scriptures, theory, prescribed rule.

shiva—name of the third god of the Hindu Trinity, who is entrusted with the work of destruction as Brahmâ and Vishnu are with the creation and preservation. Shiva—Impersonal Goodness, Eternal being.

shuddha—pure.

shunyam—nothingness, void.

siddha—perfected by Yoga, one perfect in the Yoga.

siddhi—Yogic perfection.

sloka—verse.

smarana—memory, remembrance.

smriti—traditional and man-made laws as distinguished from *shruti* or revealed laws.

subha—the good or well-being.

suddhi—purification.

âchâr suddhi—purification of the external behaviour or modes of regulating life.

sushupta—in the state of sleep.

swabhâva—the nature proper to each being.

tachchittah—with the soul merged in That, all-concentrated.

tapas—illumined Energy.

trigunâtita—beyond the control of the three gunas or elemental qualities of Nature.

utsâha—perseverance, constant alertness—a quality of the vital will.

vairâgya—distate for the world and life; cessation of attraction to the objects of the mind's attachment.

vijnâna—the higher knowledge, the power above the ordinary logical reason which gives the direct knowledge.

vyâkulatâ—eagerness, yearning—a quality of the heart.

yajamâna—one who performs a sacrifice.

yajna—sacrifice.

yoga—

Purna Yoga—the internal Yoga.

Râja Yoga
Hatha Yoga
Trimârga Yoga
Adhyâtma Yoga
} various paths of Yoga.

yoga—

Yogic Kriyâ—a special process or discipline in Yoga.

yuga—

Satya Yuga—the Age of Truth.

Tretâ Yuga—the Age in which three parts belong to the Truth and one to untruth.

Dwâpara Yuga—the Age in which Truth and untruth equal .

Kali Yuga—the Age of Ignorance.

Chatur Yuga—the Four Ages.
